



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

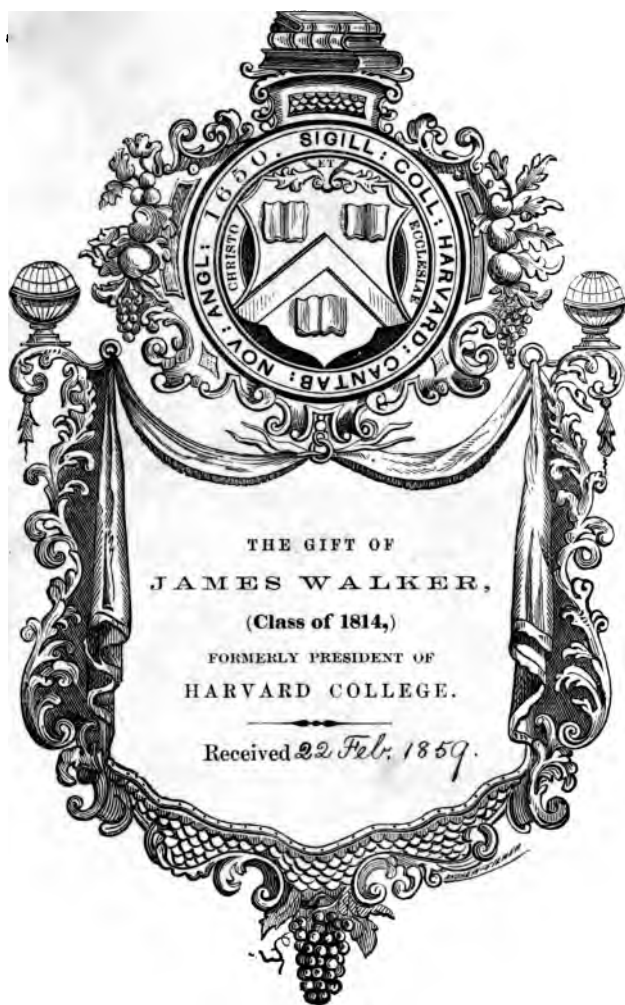
US

42099

4

LS 42099.4

Bd. Dec. 1872.







THE LIFE AND CHARACTER OF ST. PAUL A MODEL FOR CHRISTIAN
MINISTERS.

A

S E R M O N

DELIVERED AT

WEST-CAMBRIDGE, APRIL 13, 1828,

BY

THADDEUS FISKE, D. D.,

AT THE CLOSE OF HIS MINISTRY.

TO WHICH IS APPENDED

THE FAMILY RECORD WITH AN EXTRACT FROM HIS DIARY.

B O S T O N :

CHARLES C. LITTLE AND JAMES BROWN.

1843.

~~1686239~~
US 42099.4

1859. Feb. 22.
"Gift of"
President Walker.

BOSTON:
PRINTED BY THURSTON AND TORRY,
No. 18, Devonshire Street.

S E R M O N .

ACTS xx. 18 - 21.

" You know, from the first day that I came into Asia, after what manner I have been with you at all times ; serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying-in-wait of the Jews ; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house ; testifying, both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ."

I AM well aware of the caution which is necessary in applying to ourselves any passages of the sacred Scriptures. Without a guarded attention to the circumstances in which the inspired writers were placed, there is great danger of employing their words as descriptive of our own case, so as to sanction our own presumption, in drawing a comparison with, or resemblance to them. It would be safer, wiser, and better for us, to make them our patterns, and copy after them as closely as possible, than to imagine or say, that we equal their attainments, or that our circumstances and trials, acquirements and religious state are exactly similar to theirs. And yet to suppose any part of the Scriptures to be inapplicable to us individually, would be to consider them in some measure as useless ; for no doubt they were written for the especial benefit, and adapted to the circumstances of those, to whom they were first addressed, and through them to all others, in succeeding generations. The words of the Apostle in the text express so truly my

feelings and the course of my ministry among you, now drawing to a close, that I cannot refrain from adopting and applying them to ourselves—to you and to me.

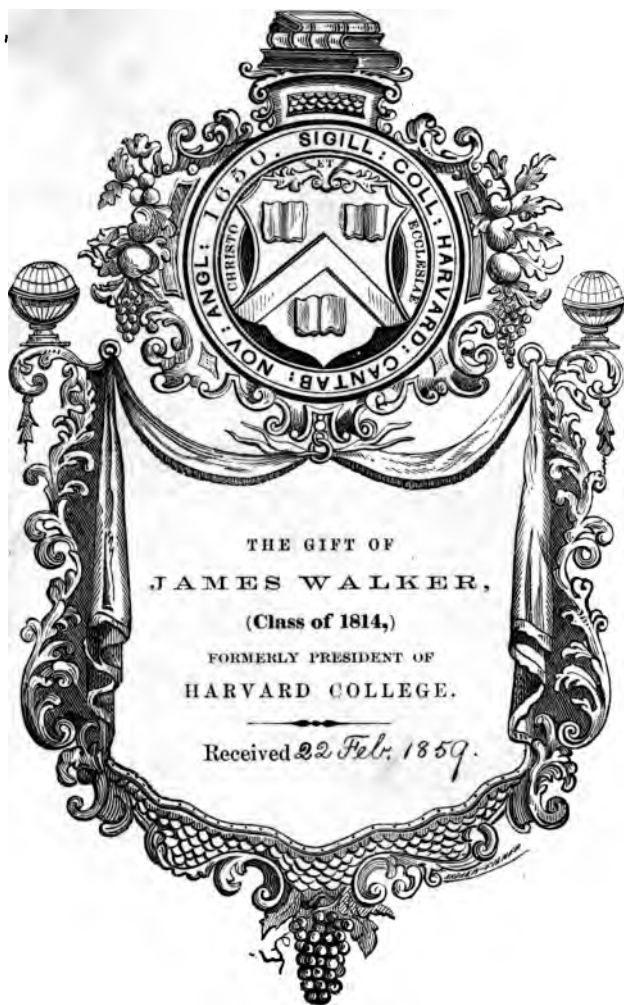
The words of the text were spoken by St. Paul, a faithful minister of Christ, to the church and people of Ephesus, with whom he had taken up his abode, among whom he had lived, persuading and teaching them concerning the kingdom of God; and had the satisfaction of seeing his labors attended with success. In the chapter of which the text is a part, we have an account of the faithfulness with which he served that people, his manner of life among them, his concern for their welfare, and the affection which he cherished for them, and his pathetic address to them, on his taking a last and mournful leave of them, under the solemn expectation that they would see his face no more. In a brief review of his life and ministry among them, he calls them to bear witness for him, that he had been faithful to them, to his conscience, and his Saviour; that he had kept back nothing from them, that was profitable to them, and that he had not shunned to declare all the counsel of God; and moreover, that he was pure from the blood of all men. In a paragraph preceding the text, we have an affecting description of his spirit, temper, behavior, conversation, preaching, and doctrine, while he was with the Ephesians; and for the truth of what he said and did, he appealed to those who were witnesses to the facts he stated, and others to which he referred. He then called for the Elders of the church, who were to have the oversight of the flock after he was gone. And when they were come together, he addressed them with the words of the

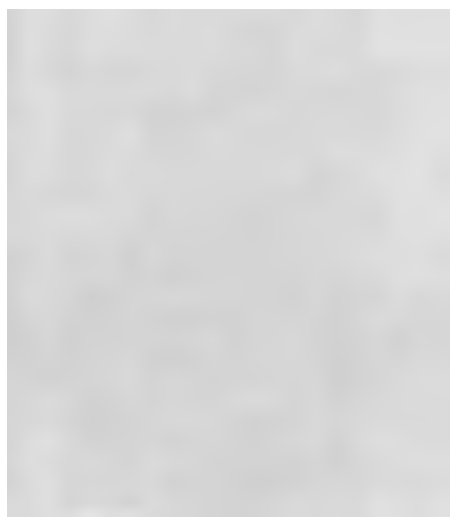
text; "You know from the first day I came into Asia, after what manner I have been with you, at all times, serving the Lord with all humility of mind, and with many tears and temptations which befel me, by the lying-in-wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you and taught you publicly and from house to house, testifying both to the Jews and to the Greeks, repentance towards God and faith towards our Lord Jesus Christ." In this solemn appeal to them all, there are several things that have a claim on our attention and improvement, and replete with instruction, and somewhat applicable to me and to you. In noticing the several things in the text, mentioned by the Apostle in a brief review of his life and ministry among the Ephesians, I observe,

First. The Apostle begins thus. "You know from the first day I came into Asia, after what manner I have been with you, at all times." In the outset, he reminds them of the day of the year when he first came to reside among them, as a minister of Christ, and then of his manner of life, and the temper of mind and conversation he had maintained among them, from that time to the present. He appeals to their knowledge for the truth, that his principles, and practice, and manner of life had been consistent and of a piece, without any variance, all along from first to last, "at all times," in all seasons, in all places, and under all circumstances. No change of condition or prospects, no worldly inducements and emoluments, and no earthly temptations had ever altered the steady purpose of his mind, or diverted his attention or time from the great design of his holy mission and work, which he kept always in view. He endeavored to

2542099.4

Bd. Dec. 1872.





in their meetings, when they assembled themselves together, he faithfully preached unto them the great doctrines, and the important duties of their most holy religion. "On every Sabbath-day he reasoned with them out of the Scriptures." Not enough, however, that he preached publicly to them on the Sabbath, in the house of God, whenever they would be pleased to attend; but he made it his care and duty in his parochial visits in private houses, to give religious instruction to families and individuals, and to teach them from house to house, to be instant in season and out of season, and to watch for souls as one who must give an account. He addressed them in their own houses, as well as in the house of God. He conversed freely with them in private, not merely on their secular and worldly concerns, but more especially upon the great and momentous subjects of religion, for their instruction, edification, and consolation. He availed himself of the different conditions in which Providence cast their lot, from time to time, whether prosperous or adverse, in sickness or health, in joy or sorrow, suitably to impress their minds and hearts, and excite dispositions becoming them as dependent creatures and accountable beings. To those who had a sense of the evil and danger of sin, and were inquiring what they must do to be saved, he directed them to the Saviour, to Jesus Christ and him crucified, to whom they must go, who had the words of eternal life, and would speak comfort and peace to them, and show unto them the way of salvation. Also, he endeavored to confirm the souls of the disciples, and exhorted them to continue in the faith, assuring them all that it was through much tribulation that they could enter the kingdom of Heaven. Once more,

Sixthly. We come to notice what were the main subjects of the Apostle's public and private discourses to the Ephesians, as mentioned in the concluding clause of the text, which were, "Testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ." These, in his view, were the great and principal doctrines and duties of the Gospel, the terms or conditions of salvation. In preaching those doctrines and duties, he declares that he had preached all that was essential to their eternal well-being. These doctrines and duties virtually include all others, and to live in the exercise of repentance towards God, and faith towards the Lord Jesus Christ, is what the Gospel and a fitness for Heaven require, more than any thing else. They contain the foundation of the sinner's hope.

1. Of repentance towards God. This is predicated on the ground that men are sinners, a truth that cannot be gainsayed, a deplorable truth, a truth that gave rise to the plan of redemption and a scheme of divine grace, by Jesus Christ, for their relief and deliverance from their wretched state as sinners. And that all are sinners and involved in the ruins of human apostasy, is a most melancholy fact, and as such, repentance is essential to their forgiveness. "Sin consists in disobedience to God, either in doing what he has forbidden, or neglecting to do what he has commanded." And sin, in one or both these respects, marks the moral character of our fallen race. It does not appertain exclusively to this or that individual, or this or that people or nation, but appertains unto all. All are apostate creatures, included in the ruins and partakers in Adam's sin, and all come short

of that obedience which the Son of God demands. To produce a realizing sense or conviction of this truth on our minds and hearts, and to bring us to repentance, is one main design and end of the coming of Christ, and of the religion he preached. On this ground it was that St. Paul preached repentance to the Ephesians, as their first and great duty. He preached repentance as the great command of God, dispensed in the Gospel, agreeably to that declaration on sacred record; "The times of ignorance God winked at, or overlooked, but now commands all men every where to repent." He preached repentance as Christ's gift, as it is written; "Christ is exalted at God's right hand, to be a Prince and a Saviour, to give *repentance* and remission of sins." And what is repentance towards God? To define it in a few words, it denotes that moral and spiritual change, which the Gospel is intended to produce on the heart and life of the sinner.

Repentance is a change of heart and life; a turning from the love and practice of sin to the love and practice of holiness; a turning from every evil way unto God with the whole heart, and serving him in newness of life and new obedience; it is an exercise by which the penitent feels a deep sense of the evil of sin, with a firm resolution to forsake it, and for the future to live soberly, righteously, and godly in the world, and to walk in all the commands and ordinances of the Lord blameless. The Scriptures speak of repentance as that moral and spiritual change, whereby men pass from darkness to light, from sin to holiness, and from a state of indifference and unconcern about religion to the love and practice of it, whereby the soul is renewed in the will,

disposition, and affections, and call it by the name of the new birth, regeneration, putting off the old man with its corrupt propensities and deeds, and become new creatures in Christ Jesus, created in righteousness and true holiness. Hence repentance is that exercise, by which man is converted from the error of his ways, from a state of nature and sin, to a state of grace and holiness. Is it said of some that they need no repentance, that they have always lived a good moral life, and never knowingly transgressed any of the commands of God? I would say, that there is a repentance required even of the best of men, which is a constant sense and feeling of their own unworthiness and impurity before a pure and holy God, and a constant watchfulness and endeavor to amend what they find amiss and deficient in their short-comings of obedience. No man liveth and sinneth not. If we say we have no sin, we deceive ourselves. The regenerate or real Christians, in this state of sinful imperfection, are not exempt from maintaining a penitent and humble temper of mind, through their constant sense of indwelling sin. Perfect holiness is an attainment not to be acquired or enjoyed in this world of imperfection and sin; and as none are sanctified wholly in this life, so the like duty of repentance towards God cannot cease to be exercised in this state of probation for eternity; until that which is imperfect shall be done away, and that which is perfect shall come. And not only repentance towards God, but faith towards our Lord Jesus Christ is equally essential and indispensable in the Gospel plan of salvation.

2. St. Paul testified both to the Jews and the Greeks, that is, unto all and every one to whom he preached,

“not only repentance towards God, but faith towards our Lord Jesus Christ.” The inquiry has been made, whether it is not enough, in order to obtain pardon, that the sinner repent of his sins and reform his conduct. It is asked, are not the confession of the offence, and the reformation of the offender, all that God requires? In reply, I would say, that according to the Gospel plan of saving sinners, it appears to me evident, that repentance is not sufficient to obtain forgiveness of those to whom the Gospel is made known. The peculiar condition of the offender is such, that repentance cannot avail him anything, to obliterate his offence, or restore him to a state of innocence, nor repair the breach of the law he has violated and broken. His after obedience cannot do it, for the law requires his utmost obedience always, and he has nothing to spare therefrom, to make amends for past transgression. God has, for wise reasons, ordained that the penitent should receive pardon only through a particular way, and this is through faith in Christ. Though repentance be indispensable on the part of the sinner, for an unrepenting sinner cannot be forgiven, yet faith in Christ is no less indispensable to render it proper, on the part of God, to pardon the sinner. The Lord Jesus Christ is the only Saviour of sinners, and what constitutes him such, is his having made atonement for sin, and thus prepared the way and mode of pardon, by his sufferings, obedience, and death on the cross. God has ordained that the death of Christ should be the propitiation for sin, that he, that is, God, may be just, and the justifier of him that believeth in Jesus. A reliance on the merits and atonement of Christ is necessary to give repentance its efficacy, and justify

God in pardoning and receiving the penitent sinner. He requires of us the exercise of faith in Christ, whereby we receive the atonement, and take the benefit of it for ourselves. This is the condition, or mode of forgiveness. As the Israelites, who were bitten by the serpents, were required to look to the brazen serpent, as their only remedy — though they had repented of their rebellion — so the penitent sinner is required to look unto Christ by faith, in order to be saved. Such is the way and mode he has appointed for sinners to be forgiven and restored to his forfeited favor. There is no other way or name under Heaven given among men whereby they can be saved. Under a sense of their lost state by reason of sin, faith leads them to their Saviour, and enables them to lay hold on him, as the rock of safety, and to commit themselves to him for salvation. Such was the Gospel as preached by St. Paul. And the Gospel is the same now as it was in his day, and when preached by him to the Ephesians.

The Lord Jesus Christ is the same yesterday, to-day, and forever, the conditions of pardon, and the doctrines of his religion are the same, and will remain such to the end of the world. St. Paul appears to have formed the most exalted views and sentiments of the Lord Jesus Christ, and of the distinguished part he performed in the work of redemption. Indeed he considers him as the sole procuring cause of the salvation of sinful men, and the great instrument of happiness to the redeemed in the world to come. Or in other words, that Christ is “all in all,” in procuring, imparting, continuing, and completing our salvation, and that he is a personage of sufficient dignity and worth, and every way suited and qualified

and competent to such a work. Such views of Christ I have exhibited to you, in the course of my ministry. I have preached Christ and him crucified ; Christ, in his high office and character, as set forth in the Scriptures, to be above the rank of all created beings, who lived with the Father before the world was made, who in the form of God and on a level, thought it no robbery to be equal with God. “ His glory was beheld as the glory of the only begotten of the Father, full of grace and truth.” The Scriptures ascribe to him the powers and attributes of God. St. Paul, in describing the office and character of Christ, observes ; “ That God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds.” Here Christ is set forth to be the heir of all things, that is, the Lord of all things, and that by him the worlds were made. By the worlds, we understand, the upper and nether world, the heavens and the earth, and all that they contain. St. Paul said to the Colossians, that Christ “ is the image of the invisible God, the first-born or Lord of every creature ; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers ; all things were created by him, and by him all things consist.” Thus the Lord Jesus Christ is set forth to be the word or power of God, that made the worlds.

If creation be the work of Christ, he must be divine, for nothing short of that which is divine could create the world and all things thereon. By his power he reversed the usual course of nature, con-

trolled the elements of the material world, and subjected the winds and sea to his word and command, and performed many other miraculous and wonderful works. Indeed, all power is in his hands; power of life and death. He shutteth, and no man openeth; he openeth, and no man shutteth. It is with him to raise the dead, to judge the world, and decide the endless state of every soul. Also he gave evidence of an omniscient Being. Both the past and the future were equally present with him, and within his knowledge. He saw future events as distinctly as we see those that are present. When Christ said to Peter, "lovest thou me?" he replied, "Lord, thou knowest all things, thou knowest that I love thee." He had a knowledge of the inmost secrets of the human heart. He knew all men, and needed not that any should testify of man, for he knew what was in man. By his foreknowledge, he predicted his own life and death; he foretold his own resurrection from the dead, and his final ascension into heaven. Such was the all-knowing mind of the Lord Jesus Christ. And further, we find that the same words and Scripture expressions, that describe the eternity of God, are applied to Christ. And saith he, I am "Alpha and Omega," the first and the last, the beginning and the end. He existed before the beginning of time, and lived in the days of eternity, co-eval with God the Father, as his eternal Son, without beginning of days or end of years, "before sin was born or angels fell." Such appears to be the preëxistent state, the office and character of the great Redeemer. And great is the mystery of godliness, God manifest in the flesh. This glorious and exalted Being, "who was in the beginning with God, and was God," whose powers

were equal to the creation and government of the heavens and the earth, took upon him our frail nature, in its humblest form, and suffered and died to redeem and save our fallen and ruined race. He became human, that he might suffer and die, and was divine, that he might dignify those sufferings, and make the required atonement. And his sufferings and death, in this view, are things peculiar to him, in which he had no partner, or assistant, but upon which the Scriptures lay the main stress, as emphatically the price of our redemption ; the great Pillar that supports the falling world."

Therefore he is not merely a Teacher and Exemplar, far surpassing all that is human, far surpassing all the prophets, lawgivers, and teachers that ever lived on earth, but an atoning Saviour, the Lamb of God, that taketh away the sins of the world ; that he hath fulfilled all righteousness in our stead, took on himself the penalty incurred by us, submitted to be made a curse, that he might free us from the law ; was made sin for us, that we might be made the righteousness of God in him, and that he tasted death for every man, that all men might escape eternal death. Thus his death is justly said to be a propitiation for the sins of the world. For this reason it was, that the Apostle testified both to the Jews and Greeks, not only repentance towards God, but especially faith towards our Lord Jesus Christ, as the condition or mode of forgiveness. If such be not a true representation of the office and character of Christ, my preaching has been in vain, and your faith is also vain. But when I find it recorded in the Bible, that by the Lord Jesus Christ were all things created in heaven and in earth, and that by him they subsist ; when I find the blessed

Saviour speak of the glory which he had with the Father, before the world was, and style himself "Alpha and Omega," which was, and is, and is to come, and that he is able to pardon sins, to raise the dead, to judge the world at last, and to give eternal life; when I perceive such attributes and operations are ascribed to him, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, I have conclusive evidence of his divine dignity and atoning mediation, a doctrine in which I believe, and which I have publicly testified, as St. Paul did; nor would I presume to entertain a doubt, to say a word, or indulge a secret thought to question its truth, lest I should be found to blaspheme the worthy name by which I am called, and in which I have been baptized, and to disparage or degrade my Redeemer, and deny the Lord that bought me. For verily I am not redeemed by corruptible things, or by any derived, created being or agent, but by the blood of Christ, as of a lamb slain from the foundation of the world, the firm ground of my faith and hope, and the only safety of my trust and confidence in the Lord Jesus Christ. Verily he is able to save to the uttermost. I speak as a dying man, and sincerely say, that my reliance on the atonement is my only hope of support and comfort in the coming hour of my death; for I have no merit of my own to plead; after all I have done or can do, I am an unprofitable servant, yea, and nothing; and I speak to you all as dying mortals, equally destined and appointed unto death and to a day of retribution, and equally standing in need of support and comfort from the same source. Now at the close of my ministry I thus testify to you such to be, in my view, the exalted

character, and invaluable preciousness of my Redeemer. The command still is, and the promise is to you and to me, Repent, and believe on the Lord Jesus Christ, and ye shall be saved.

The Gospel considers mankind in a state of sin and under condemnation. It represents the whole human race to be laboring under a most dreadful and fatal disease, and unless a remedy be found and applied, it will issue in death eternal. This disease is sin. In the Gospel we find a remedy is provided and offered, by the atoning death of Christ, whom we are to receive and apply, as made of God unto us wisdom, righteousness, sanctification, and eternal redemption. What must we do to be saved, is the most important question that can be asked or devised ; an inquiry of the deepest interest and concern to every soul, and will be felt by every one of us, sooner or later. The answer to this inquiry is repentance towards God and faith towards our Lord Jesus Christ. Faith towards our Lord Jesus Christ, as I have said, implies a saving belief in him, as the only Saviour, and in his Gospel as the true religion. It is an exercise of the heart as well as the understanding. Such a belief as produces an entire reliance on him for salvation, and a welcome and cordial reception of him, in all his offices, as Prophet to reveal to us the way of life, as Priest to make atonement for sin, and as King to rule and govern our hearts and lives, by his doctrines and precepts and commands.

This faith is something more than a mere belief of the Bible, or an assent to the truth of the Gospel, or to the works that Jesus did, or to the important facts and truths which the Scriptures relate, or miracles performed as proofs of his divine mission and charac-

ter. Though these are included in the exercise of faith towards our Lord Jesus Christ; yet this is not all. Many, who do not believe in the divine Saviour as the propitiation for sin, have never doubted, and do not question that there was such person, who lived in our world, and that he performed the many wonderful works that are related of him in the New Testament. They believe the history of Christ as they do any other history. They speak highly of Christ as a Teacher, and extol his religion as a good thing for society, yea, as the best ever devised. But faith towards our Lord Jesus Christ implies something more than a belief of the holy Scriptures as the record, which God hath given of his Son, or the excellence of his doctrines, precepts, character, and example. It implies the committing of the soul to him for salvation. It implies a realizing sense of our need of just such a Saviour as Christ is, every way adapted to our moral wants, and our cordial receiving and closing with him upon Gospel terms. True faith towards our Lord Jesus Christ is the great principle of saving religion, and the spring of all religious duty. It enables the sinner, penitent and humble, laboring under deep concern for his soul, to lay hold on Christ; a faith, that works by love, purifies the heart, and overcomes the world. In the exercise of this faith it is, that we fly for refuge to the Lord Jesus Christ. We go to him, who alone has the words of eternal life; we look to his sacrifice for atonement for our sins, and to his righteousness to justify us in the sight of God. We repair to him for sanctification to purify our hearts, to him for redemption to deliver us from the power of sin and from the grave, at last to save us from the second death, and to bring us to glory, honor, and immortality.

We are chosen to salvation through sanctification of the spirit and belief of the truth, in the Lord Jesus Christ. Hence repentance towards God and faith towards our Lord Jesus Christ are what I have preached, and are to be preached and applied by Christian ministers, according to my present views, as the essential doctrines and duties of the Gospel salvation, and are what St. Paul testified to the Ephesians, more than anything else. Not because there are no other doctrines and duties of the Gospel to be preached, but rather because they are indispensably requisite to pardon, justification, and eternal life. They are the foundation of the Gospel. Nor are they the mere exercises of the mind, or matters of dry speculation, adverted to occasionally, and then passed over; but are the essential and inseparable parts of practical godliness. The speculative belief of any truth avails nothing, if it be not brought into effect and carried into practice, and yet practice may be done and maintained by motives wholly temporal and worldly, from regard to reputation, character, and self-interest, and a good moral life, without repentance, without a new heart, and without faith in the Lord Jesus Christ. Such practice, or moral life, is of itself unavailing in the sight of God, and is but an appendage to the character of one, who lives in the exercise of sincere repentance towards God and true and cordial faith in the Lord Jesus Christ. The subject affords one general lesson of instruction, both to ministers and people. It speaks forth the exhortation of the Apostle, when he said; "Be ye followers of me, even as I also am of Christ." It warns and intreats you not to stop short in the mere forms of religion, but to become true believers and Christians in heart and

in life. That he made Christ his pattern, and that he was his true and faithful follower, his manner of life and doctrine abundantly show.

As Saint Paul offered himself as an example to his Christian brethren ; so every minister of Christ is to offer himself as a pattern to his people. It was of peculiar advantage to the cause and interest of the Gospel, that its first advocates and preachers were men of eminent piety and holiness, that they were persons upon whose minds and hearts Christian doctrine, as the religion they embraced, had a most deep impression, and upon whose lives its principles, as precepts, had a most effectual influence. They became examples unto others, of what they taught and professed. Had their profession and their lives been at variance, had they preached one thing and practised another, and their lives contradicted what they pretended to believe and endeavored to inculcate on others, their zeal and services would have done great disservice to the cause of religion, in which they were engaged, and would have injured its reputation and impeded its success more, than could possibly be effected by the spirit of persecution or infidelity itself. But happy for its credit and propagation in the world, that the first believers in Christ and advocates of his religion were holy and exemplary men, men of great piety of mind and heart, and great purity of life and conduct, and were bright patterns of that religion, whose cause they had espoused. Though the Gospel had many difficulties to encounter, and great opposition from a depraved world to withstand ; yet it had this singular advantage, that they who distinguished themselves most with ability and zeal for its promotion, were they who were most distinguished for their piety

and godliness. And from that time to the present, the believers in Christ and the friends and advocates of his Gospel are found among the better part of all Christian communities of men, and comprise those who cherish and manifest a due respect for what the wise and good in all ages have revered. St. Paul, in his appeal to the church and people of Ephesus, has furnished an example worthy the imitation of every Christian minister, whether his residence with the people of his charge be long or short. Happy is he who in the review of his life and ministry, at the close of his labors among them, or at the close of life, can say with him, in the text ; “ You know from the first day, that I came to you, after what manner I have been with you at all times, serving the Lord with all humility of mind and with many tears and temptations, which befel me, by the lying-in-wait of others, and how I kept nothing back, that was profitable unto you, but have showed you and have taught you publicly, and from house to house, testifying to you all, repentance towards God, and faith towards our Lord Jesus Christ.”

As I may never address you again from this sacred desk, nor again stand here before you, where I have so often stood, nor preach to you, to whom I have so often preached, nor pray with and for you, with whom and for whom I have so often prayed, I can truly say, that I have faithfully, affectionately, and conscientiously performed my duty as your minister. I determined at the first, not to know anything among you, save Jesus Christ and him crucified ; I have steadily adhered to this resolution ; I have called no man master, nor have I in any instance, to my recollection, given an explanation to any part of the word of God, which

I was not fully convinced to be just and right ; so that I can truly say, " I have not shunned to declare the whole counsel of God, and am pure from the blood of all men." And my labors among you have been crowned with such success as to furnish me with the consoling and heart-cheering reflection, and to enable me to say, that I have not labored in vain, nor spent for you my strength for nought. I came to you in the day of your small things, and cast my lot with you. Above forty years I have lived amongst you, and preached to you. Though many may have been the deficiencies in my ministry, yet I have with my utmost ability performed the duties of the pastoral office. During the time I have been your minister, I have baptized 749. The number of deaths whose funerals I have attended and officiated at are 666. The admissions into the Church, including those who have professed religion by owning their Covenant, are 288, and the number of those I have joined in marriage are 386 couples. One generation passeth away and another cometh, and children succeed to the places of their parents ; and I now stand here, in the midst of a new generation, that have arisen up around me ; and I am hastening down the hill of life to the valley of death, the silent grave. And were I to live over again my ministerial life, I do not know that I should vary materially from the course I have pursued, nor do I know of any doctrine or duty, command or precept, promise or admonition in the whole Bible, which I have not explained and inculcated either publicly in the pulpit, or in private from house to house. Were I again to go through my ministerial course, I should not preach any other doctrines than I have preached, nor inculcate any other religious duties than I have incul-

cated, nor propose any other conditions or terms of salvation than I have proposed. For the word of God has been my authority and guide. The longer I live and the more experience I have with the Scriptures, the more I am confirmed in my religious impressions, sentiments, and doctrines, which have been the result of early and diligent research into the truths of the Bible. I have had no occasion to alter my sentiments or to change my ground. I have lived to see great changes in the state of society, and in the steady habits of the people, which once made them follow the steps of their fathers, and the counsel of their ministers; but now departed from the old paths and the good way of their predecessors, and tossed about by every wind of doctrine. I have lived to witness the springing up of some new sects among us, never before witnessed or heard of since the foundation of the world, and they also, who turn the world upside down, have come hither also. A spirit of division and separation is gone forth through the land, severing the bonds of union, and dividing the whole people into sects and parties, contention and strife. Formerly it was a rare thing for a minister to be willing, or under the necessity, or even to have the thought to ask to be dismissed from his church and flock, a rare thing to see a parish or even a family divided in religion or worship. It was the character of ministers to be steady at their post, and devote their labors to their own people even so long as they lived, and families, parents and children walked to the house of God in company, which made the tabernacle of the Lord appear the more amiable. But amidst the changes, that await us in this world of change, one thing is certain, and that is, our own dissolution and change

by death. I have been young, but now am old, and the time of my departure is at hand. I am standing upon the verge of eternity, and looking forward to the time, when you and I must meet together before the awful tribunal of God ; I to give an account of my stewardship, and the manner I have discharged my trust and improved the talents of nature, providence; and grace, that have been committed to me ; and you, the manner and to what purposes you have heard and received the counsel of God, that I have declared unto you. May God grant that then we all may together render up a clear and acceptable account to the great Shepherd and Bishop of our souls.

My dear hearers, though now in this world in a state of probation, yet ere long you will be in another, where you will receive according to the deeds done here in the body. Many of your coevals, acquaintances, and friends are already gone, and their state unalterably fixed. Your fathers and mothers, where are they ? They have left this abode of mortality ; yet a little while and you must follow them to the world of spirits, and there also have your state decided. One generation passeth away and another generation cometh. Few there are in this congregation of those with whom I began my ministerial course, here and there only one remains. Another generation have come up here to worship the living God, who know but little of the labors and trials of the pastor, under whose ministry their parents, grand-parents, and predecessors lived and died, and have passed away. May you remember how you have heard, and hold fast and repent, and in this your day attend to the things that belong to your everlasting peace, before your eyes shall be closed in death. “ Wherefore stand

in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified ; and may the God of peace sanctify you wholly, and give you all joy and peace in believing, and may you abound in hope through the power of the Holy Ghost ; and now unto him who is able to keep you from falling and present you faultless before the throne of his glory with exceeding joy, to God our Saviour be the Kingdom, and the Power, and the Glory forever. Amen.

EXTRACT

FROM MY DIARY AND FAMILY RECORD.

THE most remote ancestors of the Fiske family, that have come to my knowledge, lived in a village or Parish of St. James, in the County of Suffolk, England, in the reign of Queen Mary in the 16th century. There were six brothers ; three were Papists and three were Protestants ; their ancestors, parents, grandparents, and great-grandparents, as far as history gives an account, are said to have been eminently pious and religious people. Those of the Protestant religion were grievously persecuted ; one of them, to avoid being burnt at the stake, was hid many months in a wood-pile, and afterwards half a year in a cellar, where he worked by candle light at manufactures, and remained undiscovered. But his many hardships shortened his life. In 1637, four of his children, two sons and two daughters, in consequence of the persecuting spirit of that day, left their home and came over to New-England and took up their abode at Salem. John by name was the eldest of the four, and his father at his death committed to him the charge of his mother, two sisters, and youngest brother. John had been educated at Immanuel College, England, who became a preacher of the Gospel, whose parents devoted him to the Lord Jesus Christ. But he was pressed so hard upon for his non-conformity, that being advised by his friends, he relinquished the ministry and turned his attention to the study of medicine, and obtained license for public practice as a physician. When arriving at Salem, however, he re-commenced the work of the ministry, his favorite pursuit. He was both a preacher of the Gospel, and tutor and instructor to divers young men in Salem, and employed also as a physician, whenever he would

consent. His care for the souls of the flock committed to him was unremitting, while his medical skill was employed to minister to their corporeal health. The eulogy might well apply to him, which was given to St. Luke by the writers of the Gospel, who called him, "the beloved physician." His services as a physician were of inestimable value in the new towns where he went or resided. Their mother died before they arrived in New-England. They came well stocked with servants and all sorts of tools for husbandry, and carpentry, and with provisions for their support for three years ; out of which they imparted unto others, whom they found in want and distress. They remained together at Salem about three years. John then went to a new village in Salem, called Wenham, where he gathered a Church and Congregation, and continued their pastor about 14 years. About the end of the year 1655, he removed to another new town called Chelmsford, with the major part of his Church and Congregation, and there he spent the remainder of his days. He died Jan. 14, 1676, aged 75. He left four children, two sons and two daughters, John, Moses, Anne, the other daughter's name unknown. John lived with his father in Chelmsford, and was a very useful and respected citizen. Moses was brought up at College, graduated at Harvard University in 1662, and was settled in the ministry at Braintree. On the 14th of February, 1671, the wife of the Rev. John Fiske died, which was the greatest of all his trials and afflictions. She was endeared to him by 43 years of mutual care and toil, affection and piety. By her incomparable knowledge and expertness of the Scriptures, she became his *Concordance* of the Bible, and he needed no other. She could refer him to any passage of the Scriptures that he wanted or wished to find.*

The youngest brother of the then John Fiske, who came over with him, settled in Watertown, was a Mechanic or Farmer. His name probably was Nathan ; for mention is made in Watertown records of Nathan Fiske there in 1664, and of Nathan Fiske, Jr. in 1728, who was a representative of the town.

* See Cotton Mather's *Magnalia*, and Allen's *History of Chelmsford*.

Nathan Fiske, the son of the above named Nathan Fiske, went from Watertown, and settled at Weston. He was my grandfather. In October 9, 1730, he married Anna Warren, by whom he had three children, Anna, Nathan, and Sarah. Having lost his wife by death, he married on the 21st of February, 1738, for his second wife, widow Mary Fiske of Sudbury, by whom he had eight children, namely, Jonathan, Ezra, Samuel, Thaddeus, Mary, (the two last here named died young,) Oliver, Mary, and Hepzibah. His eldest son was Nathan, who graduated at Cambridge College in 1754, and was settled in the ministry in Brookfield.

It appears, that the name of Nathan was uniformly given to the first born son, a practice transmitted from generation to generation. My grandfather's second son, named Jonathan, was my father. He married Abigail Fiske of Waltham, March 10, 1760, by whom he had nine children, Nathan, Thaddeus, Micah, Ebenezer, Abigail, Jonathan, who died in infancy, Jonathan, Abijah, and Isaac. I was born on the 22d of June, 1762. At the age of seventeen, I began to prepare for College under the tuition of Mr. Samuel Woodward, who was an able instructor and linguist, the minister of Weston, my native town. I was offered by him for examination, and was admitted a student of Harvard University in July, 1781, and graduated in 1785. After I had taken my degree, I undertook to teach a grammar school in Lexington, and boarded in the family of the Rev. Jonas Clark, a true defender of the faith of the Pilgrims, and an Evangelical preacher, whose counsel was of great benefit to me in my theological studies. Having finished my school there, I returned to the University in Cambridge, and availed myself of the instruction of the venerable Dr. Wigglesworth, Professor of Divinity in that Institution. On the 8th of August, 1786, I offered myself for examination as a candidate for the ministry to the "Association of Ministers in and about Cambridge," who gave me a certificate of approbation and license and recommendation "to preach the Gospel, wherever God in his Providence should call me." I preached my first sermon in my native town, on the first Sabbath of October following, under the patronage of the Rev. Samuel Kendal,

the minister of the place. After supplying several vacant parishes, I was invited to preach to the Second Congregational Church and Society in Cambridge, then called Menotomy, now West-Cambridge, in the month of March, 1787. On the 16th of July following, the Church and Congregation united to give me a call to settle with them in the Gospel Ministry. I hesitated for some time, whether to decline or accept their invitation. The parish was very small and poor, and considerably involved in debt, having been destitute of a settled minister about six years, and were in a broken state, very much reduced in numbers and property. It was generally thought doubtful whether they would be able to support a minister, or pay the small salary they offered me, which was *one hundred pounds*. But it was feared by many and so stated to me, that if I gave a negative answer, the church and society would not make any further effort to obtain a minister, and would be broken up and dissolved. They had been disappointed in two or three instances, by negative answers to their invitations and calls, and had become discouraged and disheartened. Under these circumstances, a regard to their welfare, rather than my own, prevailed with me, and I accepted their invitation on the 9th of March, 1788, and was ordained their pastor, on the 23d of April following. My uncle, the Rev. Dr. Fiske of Brookfield, preached on the occasion.

On the 17th of June, 1789, I was married to Miss Lucy Clark, daughter of the Rev. Jonas Clark of Lexington, a grand-daughter of Rev. John Hancock, the former minister of that town, who married Miss Elizabeth Clark, daughter of Rev. Thomas Clark of Chelmsford, the immediate successor of the Rev. John Fiske, the first minister of that town. Two children were born unto us, a son and daughter. Our son, named Horatio Hancock, born June 22, 1790, served an apprenticeship in the mercantile house of "Munson and Barnard," Boston, from 1805 to 1813. He then commenced mercantile business in the copartnership and under the firm of "Stanton, Fiske, and Nichols," Boston, who were very enterprising, reputable, and successful merchants. He was married on the 29th of March, 1818, to Miss Latitia Whittemore, daughter

of Mr. Amos Whittemore of West-Cambridge, the celebrated Inventor of Card Machinery. My son died on the 13th of September, 1829, aged 39, leaving a wife and two daughters, Elmira and Caroline.

The following obituary notice of his death appeared in the Centinal of September 16, 1829.

"Died in this city, on Sunday last, Horatio H. Fiske, of the Mercantile house and firm of Stanton, Fiske, and Nichols, and the only son of the Rev. Dr. Fiske of West-Cambridge, aged 39; one of our most active, correct, and enterprising merchants, universally respected and confided in by all to whom he was known. He was greatly beloved in all the endearing relations of life, as a son, husband, father, brother, and friend, now removed from the living world in the midst of his days and usefulness. Death seldom comes bringing with it more poignant grief and sorrow. From his early childhood his propensities tended to that which was good, and endowed with acute sensibilities, he required instruction only, and not reproof, so long as he lived. Whatever was required of him was sure to be done punctually, faithfully, and to the best of his power. Perfect truth and probity presided over all his words and actions, and his whole life was marked with exemplary moral purity, integrity, and benevolence, and terminated in great tranquillity and peace of mind, with a cheerful hope of immortality. Though there be many things to console the minds of those who mourn his loss, yet time will but slowly, heal the wound inflicted by his lamented death on the bleeding hearts of his beloved consort, his aged parents, and his numerous surviving relatives. Few perhaps live so short a period in whose character are combined more good qualities than in his, or fill up the measure of their days better than he. May his virtues be remembered, cherished, and imitated by all who knew him. *'A good name is better than precious ointment, and the day of death than the day of one's birth.'*"

Our daughter, named Elmira, was born on the 23d of April, 1792, and was married in 1811, to Joseph Adams, Esq., Attorney at law, son of the Rev. Moses Adams, the minister of the town of Acton. He died suddenly, June, 1814, without issue. His wife remains a widow.

Among the descendants of my grandfather, Nathan Fiske, there are eight, who have received a Collegiate Education; seven Alumni of Harvard University, and one of Dartmouth College, namely;

Nathan Fiske, D. D., his eldest son, minister of Brookfield, graduated 1754.

Thaddeus Fiske, D. D., his grandson, son of Jonathan Fiske, minister of West Cambridge, graduated 1785.

Oliver Fiske, M. D., his grandson, son of Nathan Fiske, D. D., Physician in Worcester, graduated 1787.

Samuel Fiske, A. M., his grandson, son of Nathan Fiske, D. D., Trader in Claremont, New Hampshire, and alternately Senator and Representative to the General Court, graduated 1793.

Isaac Fiske, A. M., his grandson, son of Jonathan Fiske, Register of Probate Court in the County of Middlesex, graduated 1798.

Nathan W. Fiske, A. M., his great grandson, son of Nathan Fiske, son of Jonathan Fiske, Professor of Intellectual and Moral Philosophy in Amherst College, graduated at Dartmouth College, 1817.

Robert Treat Paine Fiske, M. D., son of Oliver Fiske, M. D., son of Nathan Fiske, D. D., Physician in Hingham, graduated 1818.

Augustus Henry Fiske, A. M., son of Isaac Fiske, son of Jonathan Fiske, Attorney at law in Boston, graduated 1825.

Such are the ancestors and some of the descendants of the Fiske family, to which I am more immediately related. There are other branches from the same stock, that are spread out in various directions over the Commonwealth, and in the United States. The notice of them here does not fall within my present design. As I have observed, I was settled in the ministry over the Second Church and Congregation in Cambridge, now West Cambridge, on the 23d of April, 1788; and having cast my lot with them, and placed where God would have me to be, I formed the resolution not to leave, for any inadequate cause, the little flock committed to my care and trust and oversight in the Lord. I found the flock to which I was called in a very depressed condition, few in number, reduced, and embarrassed. I immediately set myself about endeavoring to do away the difficulties that obstructed their prosperity. I felt desirous to amend and improve their condition, and raise them at least to an equal standing with the neighboring parishes. I began with relinquishing a part of my salary I appropriated

ten pounds yearly, for three successive years, to help them out of debt. In order to make up the deficiency of my support, I had recourse to extraneous means for the maintenance of my family. Aware of the unpleasant feelings too often excited in a parish by calls to increase the salary of their minister, I declined to do so. Instead of asking assistance in that way, or of leaving a poor parish in search of a better, and a more ample support, as the practice now commonly is, I chose to remain and be faithful to my trust and duty, and to encounter with poverty and discouragement. Hence I adopted plans of reputable employment, not inconsistent with my pastoral office and ministerial character, to supply the deficiency in my support. I undertook to board and instruct children and youth, and for more than twenty years I received into my house as many as I could conveniently accommodate and instruct. Some I prepared for admission into College, and others I qualified for useful stations in life. I also instructed many of the daughters of my parishioners, and other Misses and young ladies of the neighboring towns, during the same term of time. Though my task was thereby greatly increased, yet I did not allow myself, in any way, to omit or neglect my duty as the pastor of my flock. Though it was a little flock, yet the smallness of its numbers did not cause me to neglect or abate my attention and duty to them ; but rather induced me to exert myself the more for their increase and welfare.

Though my additional employment of instructing children and youth unavoidably occupied much of my time, yet I was enabled to perform the usual parochial duties of a minister, and to study, and write, and preach to my little flock upwards of twelve hundred sermons, during my ministry. I failed not to counsel them, to warn and exhort them, and to teach them the way of salvation. I sought to know the state of my flock, visited and taught them from house to house, in their individual adversity and prosperity, and shared the burden with them, "in the day of their small things." I also gave religious instruction to the youth, and the children of the families of my parish and others, and continued the laudable practice adopted by my predecessor, the Rev. Samuel Cooke, of meeting the

children annually, and oftener, for the purpose of examining and assisting them in their knowledge of the Assembly's Catechism, which was universally taught them by their parents and heads of families. Sabbath schools were formerly unknown ; it is not more than ten years since they have been introduced. Before this, every family was a Sabbath school. On every Sabbath, after the close of religious exercises of public worship, and returning to their respective places of abode, parents and heads of families gathered the children and youth around them, "to say their Catechism." The New England Primer, which contains a short compendium of the principal doctrines and duties of the Bible, besides "elementary spelling and reading," was used both in public and private as the principal source or means of religious instruction for children and youth.

Sabbath schools were designed, at first, to aid this practice ; but instead of this, they have superseded it, and set it aside ; which, I think, is to be regretted, for it has led generally to the neglect of parental instruction ; now parents avail themselves of the excuse for their neglect of family religious instruction, that "they send their children to the Sabbath school," and there their duty ends. The New England Primer now is a rare and solitary book scarcely to be found among us. The appearance of *one* in this place would now, I believe, be as great a curiosity, as any *show* that could be exhibited here. Though now become obsolete and out of date, I made use of it, to teach the children and youth of my parish, till within a few years before the close of my ministry. Thus I assisted in training them up in the way they should go, — in the old paths and the good way in which the Puritans of New-England, "our fathers and ancestors, walked, and found rest to their souls." I assisted in defraying the current expenses of the parish. I contributed fifty dollars towards furnishing the new house of worship built in 1805. I remitted annually, during my ministry, the parish taxes of many individuals, who were either unable, or unwilling to pay their annual assessments. I gave fifty dollars to aid and support a singing school for the service of the house of worship ; ten dollars towards purchasing an octavo-viol for the use of the singers ;

had a set of curtains put up in the fore-seat of the front gallery, for their convenience ; and had the pulpit painted at my own expense. With a view to diffuse and extend the means of knowledge and instruction more generally through the town, I commenced the formation and establishment of a social library in the year 1806, and took the entire care of it, in my own house, and delivered books to the proprietors for more than twenty years, declining to receive any compensation for my services, time, and responsibility. By thus employing various means, and unwearied attention and labor to promote their moral, spiritual, and intellectual improvement, I endeavored also to advance their temporal and worldly prosperity by putting individuals and families in a way of thriving and comfortable living, by my example and advice, and by affording assistance where needed or desired, by private donations and deeds of charity, and by imparting to them more or less of whatever I possessed, that might be advantageous to them ; thus proving to them, in every way, my desire to have them prosper in all spiritual and temporal things, and that I did not seek theirs, but them. Hence in a few years, the appearance of the town, and the morals and habits of the people of my charge, were changed for the better, and its favorable aspect induced many individuals and families of other towns to come and settle in the place, and aid and share in its growing prosperity. At the same time, I received many tokens of their respect and benevolence, and enjoyed my full share of their regards and affections, — a reward to me of more value than all worldly gain. We were mutually dear to each other, and realized that it was good and pleasant to dwell together in unity, and were each other's joy and rejoicing. Peace and goodwill prevailed, and the church and congregation were built up and enlarged. Thus the parish, by my devoted attention and labors, was raised from a low and humble condition to a respectable place and rank among the neighboring churches and societies, and is principally indebted, under God, to my efforts and influence for its present welfare and prosperity. Take therefrom all that God enabled me to be instrumental in accomplishing, and the remainder would be small, and would show what its situation was half a century ago.

In 1788, I became a member of the Board of Overseers of Harvard University, and continued to assist in the performance of the required duties of the place and trust, during a period of forty years. In August, 1821, the Board of Trustees of Columbia College, New York, at their annual commencement, honored me with the degree of Doctor in Divinity. At the close of forty years of arduous and faithful services among the people of my care and labors, being advanced in life and infirm, and greatly worn down by service and toil, I voluntarily resigned my pastoral office and charge, on the twenty-third day of April, 1828, having been instrumental in building up and preparing a respectable church of about one hundred members, and a congregation of about five hundred souls for my successor. I do not mention this, as anything for me to be vain or boast of ; or that I have done better, or more than others ; but only to set forth the goodness and providence of God, in rendering me useful to my fellow creatures, and instrumental in promoting the cause of Christ and his Gospel.

What Jacob said to Laban (Gen. xxx. 30) I can say to my once little flock ; “ It was little which thou hadst before I came, and now it has increased unto a multitude, and *the Lord* hath prospered thee since my coming.” Also in the words of St. Paul, when taking leave of the church and people of Ephesus, I can say as he did, in a farewell address to you, my beloved people ; “ You know from the first time I came unto you, after what manner I have been with you at all times, serving the Lord with all humility of mind, and with many tears and temptations, which befel me ; and how I kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house, ; testifying to every one repentance towards God and faith towards our Lord Jesus Christ.” Finally, I say to you, Brethren, farewell. Live in love and peace, and the God of love and peace will be with you, as he was with your Fathers.



THE BORROWER WILL BE CHARGED
AN OVERDUE FEE IF THIS BOOK IS
NOT RETURNED TO THE LIBRARY ON
OR BEFORE THE LAST DATE STAMPED
BELOW. NON-RECEIPT OF OVERDUE
NOTICES DOES NOT EXEMPT THE
BORROWER FROM OVERDUE FEES.

